776 under the ground from where *oklihdilliu*, the culture hero, once released them. They add that they expect this to happen some day.

756 The man who is responsible for guarding the band against evil spirits is the shaman (*wantingi-*
775 *diu*). In this task he is assisted by the ghosts of dead shamans of his own band. The spirit or ghost of a dead shaman is known as *anúnu* and is sharply distinguished from the ghosts of non-shamans (*aydnkadiu*). The *anúnu* of other bands, however, are considered evil for they bring thunderstorms. When speaking about shamans and shaman spirits in Portuguese, the Nambicuara refer to both as "trovão" (thunder). This has led many observers to the conclusion that the Nambicuara believe in a thunder spirit. Among the Wakítisu, at least, "trovão" or thunder is nothing more than a shaman or a shaman spirit. Actual thunder, which is caused by a shaman spirit is called *tlidítu*. A shaman spirit may also enter the body of a jaguar (*yendru*), and cause harm to people.

821 The Nambicuara do not like heavy and prolonged rainstorms, for they say that the winds blow down their houses, the lightning sometimes kills people, and the rains wash away the tracks so that they and their dogs have difficulty in following game. To pacify the evil *anúnu*, who
756 has caused the storm, the shaman makes a cigar-
789 shaped bundle (*yakúdenánu*) out of certain dry leaves, which he ties with cotton twine, leaving long tails at each end. When he wants to stop the rain he lights one end of the bundle, and as it begins to smoke he waves it in the direction of the storm, telling the rain to go away. "Go away, go away, don't be angry at me," he says as he waves the bundle four times. If this does not stop the rain the shaman takes the sword club (*halúnkiu*), which appears to have magical powers, and cuts the rain. If the rain still persists, he lights three smudges made by mixing "para toda" leaves with the *yakúndenánu* leaves. When the smoke rises from the smudges he takes a burning brand and waves it against the storm telling it to stop.

756 The shamans of one band also practice sorcery against individuals in another band by asking
● 754 their *anúnu* to inject objects into their bodies. When a shaman wishes to inject an object into his enemy he retires into a special hut (*sihdentsu*) and

756 by singing calls his *anúnsu*, who eventually comes
754 up out of the ground in front of him. The *anúnsu* may be in the form of a bird or a jaguar, but is very small in size. The shaman wears a hat made from a jaguar skin and a necklace made from jaguar claws and teeth. The shaman offers the hat and the necklace to his *anúnsu* if he will do his bidding. If the *anúnsu* is satisfied with the singing and the decorations he will carry out the shaman's orders. The procedure followed in curing
755 an individual who has been made ill by sorcery is much the same. The shaman calls his *anúnsu* by singing and asks that he help him draw out the object. The *anúnsu* enters the shaman, who then sucks out the dangerous object. In mild cases the shaman draws out bamboo slivers, but in cases of severe illness he draws out the bones of fish or the entrails of birds.

775 The ghosts of the dead (*aydnkadisu*) who live around the stone mountain from which the Nambicuara came, periodically come to the villages and camps asking for food. They are not dangerous if they are well-treated. When the shaman says that the *aydnkadisu* are around, the people prepare manioc cakes, roast ears of maize, and broil meat. They then gather around the shaman and sing together with the ghosts. The shaman thanks the ghosts for their singing and they finally go away. If the ghosts are dissatisfied with
[753] the offerings and the singing they become angry and make the children ill. To cure the children,
[755] a more elaborate feast has to be prepared for the ghosts.

775 In every case, contact with the ghosts of the dead or with the spirits of dead shamans is made
533 through singing. The Waklîtisu do not use tobacco, drums, or rattles to communicate with the supernatural. One becomes a shaman when he hears the song of an *anúnsu*, which he later uses whenever he wishes to contact his spirit helper. Everyone in the band appears to know the songs which bring the *aydnkadisu*. Shamans practice
[834 continence before important rites, for if the
756] *anúnsu* observe sexual intercourse they become angry and take away all the cotton from the bushes.

757 In addition to treating illness through shamanistic practices, the Nambicuara resort to more practical methods. They brew herbs, the juice of which is later poured over the head or stomach of a